

# GLOUCESTER 400<sup>TM</sup>+

## DIVERSITY & EQUITY

# FRAMEWORK

VERSION 4 - LAST UPDATED DECEMBER 2022



# GLOUCESTER 400+ ANNIVERSARY GUIDING PHILOSOPHY

**2023 marks four hundred years since the settlement of Gloucester, America's oldest seaport, by English colonizers in 1623.**

The theme of the quadricentennial “Our People, Our Stories” focuses on commemorating Gloucester’s history through the lives of all those who lived here, including but not limited to the Pawtucket people, English colonists, free and enslaved Africans, and European and Latine immigrants, all of whom have shaped and been shaped by the place that is now called Gloucester.

This anniversary seeks to be truthful in telling the full and complex history of this place, acknowledging the parts of history that make us proud, the parts of history that include violence, and the deep systemic inequalities that still exist today.

# DIVERSITY & EQUITY COMMITTEE MISSION

**The mission of the Diversity & Equity Committee for Gloucester's 400+ Anniversary is to promote a truthful and inclusive history of Gloucester.**

The committee exists to help anyone interested in marking Gloucester's 400+ Anniversary do so with intention and equity.

The committee is working to bring attention and respect to the people of Gloucester whose stories are historically erased, misrepresented, or only partially told. We exist to encourage all those who engage in this anniversary to have conversations that are deep, thoughtful, and challenging about both the joyful and painful parts of the city's history. The committee aims to do this in ways that bring more people into the conversation, creates shared accountability, and promotes responsible action in the City of Gloucester and beyond.

We recognize that the act of telling history is a political one. The committee acknowledges colonization as a violent and oppressive force through which many Native people were murdered or displaced. We also acknowledge that slavery is a part of American history and that New England played an equal role to the south in creating the system, economy, and ethos that helped keep this institution running for over 200 years.

# FRAMEWORK OVERVIEW

The Diversity & Equity Committee for the Gloucester 400+ Anniversary was formed in the Fall of 2021 in response to ongoing inquiries from Gloucester citizens about whether the events in 2023 would recognize the full history of the city and its people.

A growing number of volunteers have stepped forward to help develop language and awareness around the multiple interwoven histories that make up the land currently called Gloucester. We plan to pay particular attention to the stories that have been purposefully suppressed or erased, including but not limited to those of the Pawtucket people, free and enslaved Africans and their descendants, LGBTQ+ people, disabled people, and the many waves of European and Latine immigrants from 1623 to the present day.

## CHANGING TO 400+

Our first effort, following in the footsteps of the Cape Ann Museum, was to propose renaming the city-wide event Gloucester's 400+ Anniversary. This change recognizes that this land was inhabited for thousands of years before 1623, when the Dorchester Company first attempted to create an English colony on these shores. The shift away from a blanket celebration acknowledges that, while there are certainly celebratory chapters of Gloucester's history, there are also painful and violent chapters that need to be addressed.

The committee then created a Land Acknowledgement, reviewed by members of the Massachusetts Center for Native American Awareness, that can be used by any organization and at any event taking place in Gloucester. The acknowledgement, presented in the following pages, is combined with resources and suggested action steps to encourage ongoing learning about both the history and current realities of the Pawtucket people and Indigenous peoples across the United States.

The rest of this document aims to provide a framework that will help anyone interested in marking Gloucester's 400+ Anniversary do so with intention and equity.

This is a living document: the current version was created in October 2022. Please visit [gloucesterma400.org](http://gloucesterma400.org) to see any updated revisions. If you have any suggestions, corrections, or questions in regards to this framework, please email the Diversity & Equity Committee at [Gloucester400PlusDEIA@gmail.com](mailto:Gloucester400PlusDEIA@gmail.com).

# WHY NOW?

Gloucester, 400 years ago: a different landscape existed; different medicine and technologies; different assumptions about nature, culture, human rights, race, gender; different religious beliefs. The path to the present is the rocky, complicated path of the American story, a moment in historical time full of huge transition for the peoples of this land, and for the land itself.

The Gloucester 400+ Anniversary is an opportunity to look at this moment. We are currently in a time of great technological sophistication, our society has become more just for more people, and the systems that run our city are well established and relied upon. But our current moment is simultaneously filled with political divide, economic disparity, social inequities, widespread environmental pollution, and climate change. What in our past led to this present? Gloucester has its own tale to tell in this moment in history.

Looking at history is an opportunity to learn. We can celebrate the accomplishments and successes of previous generations while mourning the hardships and losses. We can look critically at the ideas and actions which have had long-lasting repercussions, good and bad, in hopes to create a better future. This is the opportunity we have with the Gloucester 400+ Anniversary.

# GLOUCESTER 400+ ANNIVERSARY LAND ACKNOWLEDGEMENT

**The City of Gloucester is located on the traditional and ancestral homeland of the Pawtucket people and their neighbors the Massachusett, Nipmuc, Penacook, and Wampanoag tribes.** We recognize and honor the Native and Indigenous peoples who have lived in this territory for more than 10,000 years, are here now, and will be here for generations to come.

We acknowledge our responsibility to include Native people and perspectives across our efforts to share Gloucester's history, including the painful history of genocide and forced removal from this territory. During Gloucester's 400+ Anniversary and looking towards the future, we seek to expand the visibility of and celebrate the histories, cultures, and stories of the Native and Indigenous peoples of this place.

We would like to thank members of the Massachusetts Center for Native American Awareness for reviewing this acknowledgement.

# RECOMMENDED RESOURCES: NATIVE HISTORY

To learn more about regional Indigenous peoples, we recommend visiting these online resources:

- Massachusetts Center for Native American Awareness - mcnaa.org
- The Massachusett Tribe at Ponkapoag - massachusetttribe.org
- The Tribal Government of the Nipmuc Nation - nipmucnation.org
- Wampanoag Tribe of Gay Head (Aquinnah) - wampanoagtribe-nsn.gov
- Mashpee Wampanoag Tribe - mashpeewampanoagtribe-nsn.gov
- The Commonwealth of Massachusetts' Commission on Indian Affairs - <https://www.mass.gov/service-details/indian-affairs>
- As a starting point, visit [native-land.ca](http://native-land.ca) to learn whose land you live and work on. Please remember that this is just the first step towards developing a deeper awareness of the Indigenous history of the land.

To learn more about the Indigenous history of Southern New England, we recommend the following books, all of which can be found in the Cape Ann Museum Library or ordered online through the Bookstore of Gloucester.

- Dawnland Voices: An Anthology of Indigenous Writing From New England edited by Siobhan Senier
- Our Beloved Kin: A New History of King Phillip's War by Lisa Brooks
- Native People of Southern New England, 1500-1650 by Kathleen J. Bragdon
- Native People of Southern New England, 1650-1775 by Kathleen J. Bragdon
- Firsting and Lasting: Writing Indians out of Existence in New England by Jean M. O'Brien
- Notable Native People: 50 Indigenous Leaders, Dreamers, and Changemakers from Past and Present by Adrienne Keene



# SLAVERY IN GLOUCESTER

**The enslavement of people, both Africans and Indigenous peoples, was never limited to the southern region of the United States.** Enslaved people worked and lived in Gloucester and Cape Ann by at least the early 1700s. Records show that by 1754 there were 61 enslaved people living in Gloucester (which then included Rockport.) At that time, Gloucester was the fourth largest slave-owning town in Massachusetts. The Massachusetts Bay Colony was the first colony to legally codify slavery in the 1641 Body of Liberties. In most cases, wealthy families owned small numbers of enslaved people who lived and worked on area farms.

Gloucester residents participated in the slave economy in other ways as well. Ships owned by Gloucester merchants delivered dried fish to plantations in the Caribbean, then may have transported enslaved people to various markets or ports, and returned with molasses to be distilled into rum. Several Gloucester captains sailed to West Africa to force enslaved people onto their vessels. Merchants directed them to disembark their captives at the West Indies and South American ports, or at Charleston and Savannah. It is likely that Gloucester captains returned to Cape Ann with some enslaved Africans during the second and third quarters of the eighteenth century.

Great wealth was derived by enslavers, through shipbuilding, trade, and manufacturing, and through the exploitation of people who were paid no wages. This wealth was invested in the local economy, and has continued to enrich generations of people. Today, Gloucester still benefits from the wealth earned through the slave economy.

# RECOMMENDED RESOURCES: SLAVERY

To learn more about slavery and the creation of the slave economy in New England, we recommend the following resources:

- Cape Ann Slavery and Abolition Website: <https://capeannslavery.org/>
- Complicity: How the North Promoted, Prolonged and Profited from Slavery by Anne Farrow, Joel Lang, and Jenifer Frank
- Black Lives, Native Lands, White Worlds by Jared Ross Hardesty
- Disowning Slavery: Gradual Emancipation and "Race" in New England, 1780–1860 by Joanne Pope Melish
- Making Slavery History: Abolition and the Politics of Memory in Massachusetts by Margot Minardi
- New England Bound: Slavery and Colonization in Early America by Wendy Warren

# LIVING LANGUAGE

Language is a living and imperfect form of communication, especially when speaking across cultures and about sensitive issues of identity, history, values, and worldview. There will almost always be some gap between intention and impact, between what we mean to say and how it is received. There are disputes within and between groups about how people want to be referred to and what names are most honoring. Terms shift from generation to generation and from community to community.

It is for these reasons that we must remain open to listening to one another, curious about each other's experiences, and willing to hear that the words we have used missed the mark or have done harm. It is confusing to learn that certain terms that we were taught were the “right” way to speak about an issue are no longer appropriate, or that certain people can use certain words and others should not.

When speaking to a member of any community, it is always best practice to use the language they use or ask you to use about their identity. Flexibility, compassionate curiosity, and humility are all vital tools to use while pursuing intentional, equitable historic practices.

This framework, and all documents from the Diversity & Equity Committee, are living documents whose versions are dated to ensure transparency and support ongoing learning as our shared living language continues to develop.

# FOOD FOR THOUGHT: RESPECTFUL TERMS

Outlined below is a growing list of terms used around Gloucester's 400+ Anniversary with outdated versions and current suggestions from the Diversity & Equity Committee. Living language allows us to tell the truth in history and make sure all people are humanized in the language we use. These terms are constantly changing and different individuals have different preferences. When describing an individual, it is always best to use the language they use in order to support each person's autonomy to self identity and use what terms feel best for them.

When navigating which term to use, it's best to show up to the process with humility. Being willing to say "whoops, was that the right term?" is just as important as using an improved term. Not all scholars agree on which term to use, and they are constantly changing as practices for telling history and naming people become more just.

## DATED TERMS

## CURRENT SUGGESTED TERMS

### **Gloucester 400th Celebration**

### **Gloucester 400+ Anniversary**

2023 isn't a celebration for all people, but it is accurate to say it is an anniversary. Switching from 400th to 400+ acknowledges that people lived on the land that is now called Gloucester for at least 11,000 years before 1623.

### **Slaves**

### **Enslaved People, Kidnapped Africans**

The term Enslaved People helps humanize people who were violently kidnapped from Africa. Using the term kidnapped Africans helps to speak to the reality of what happened to these people.

### **Explorers, Discoverers, Founders**

### **Settlers, Colonizers, Colonists**

Using terms such as explorers or discoverers casts colonizers as adventurous and noble people bravely setting out to find new land. This is part of the myth we tell ourselves as Americans when in reality, Native people were already living on Turtle Island, the Native term for the land that is now called the United States, when the colonizers arrived.

### **Blacks**

### **Black people, African Americans**

This helps humanize people who identify as Black or African American. When choosing between the use of Black people and African American, keep in mind that African American is a more specific term that may or may not apply to any specific Black individual.

### **Hispanic**

### **Latine**

Hispanic technically means Spanish speaking, which could include people from Spain, while Latine refers to people from Latin America, which includes Central America and South America. The E ending makes the term gender inclusive rather than the masculine latino or feminine latina.

## DATED TERMS

## CURRENT SUGGESTED TERMS

### **Native American / Indian**

### **Native / Indigenous**

Indigenous or Native refers to the original people of a land, rather than using outdated colonial language. With over 574 Indigenous tribes in what is now the United States, all of which have unique histories and governments, there are many differing opinions on which term is appropriate and some still use Native American or Indian. Always research the preferred language used by the specific group you are describing. Wherever possible, use the name of the local group: Pawtucket, Wampanoag, Massachusett, etc.

### **Minority Communities**

### **Marginalized Communities**

Non-white communities are the global majority and in many places not the minority (although in Gloucester they are). By naming them as marginalized it contextualizes how BIPOC are systematically marginalized and disadvantaged in America.

# ACRONYMS

## **POC - People of Color**

### **BIPOC - Black and Indigenous People of Color**

BIPOC has emerged in the last few years because “certain effects of racism — things like mass incarceration, police violence, inability to access good health care — disproportionately affect Black and Indigenous people. Not all ‘people of color.’” (from the Code Switch Podcast, see in references)

### **ALAANA - African, Latine, Asian, Arab, and Native American**

ALAANA has emerged as a term that names specific groups instead of lumping together many disparate identities as People of Color as compared to white.

**Note:** This is a growing list, if there are other terms you would like to see added or if there are terms that you know are outdated but don’t know what to say instead, feel free to reach out to the Diversity & Equity Committee and we will work with you.

# GLOUCESTER 400+ EVENT GUIDELINES

We respectfully ask that anyone planning an event to mark Gloucester's 400+ Anniversary reflect on the history in this framework and think through these important questions.

- Who is invited to this event? How are they invited?
- Whose history is being told or centered?
- Whose history is being ignored?
- Who is involved in planning the event? Do they include representatives from the communities whose history is being told?

Please keep in mind that if you are doing an event about a marginalized community, it is important to always include representatives from that community in your event planning and presentation.

If you are hosting an event and would like to brainstorm how to present a truthful and inclusive history of Gloucester, please reach out to the Diversity and Equity Committee at [gloucester400plusDEIA@gmail.com](mailto:gloucester400plusDEIA@gmail.com)



# 400 STORIES PROJECT: MISSING STORIES

The **400 Stories Project** was launched by the Gloucester 400+ Steering Committee in 2019 with a mission to collect 400 Stories from Gloucester citizens. The aim is to bring to life, commemorate, and preserve the rich diversity, strength of character, and unique accomplishments that connect the people of Gloucester across the centuries.

While some stories have been well documented and passed from generation to generation, others have been erased, altered, or hidden. As part of the 400 Stories Project, the Gloucester 400+ Anniversary Steering Committee plans to solicit, research, and share these missing stories.

The **400 Stories Project** is open to receive non-fiction stories (nothing "made up") about people whom Gloucester has touched or who have touched Gloucester. We hope to publish a body of volunteers' writings and interviews from which readers, even those unfamiliar with our city, may gain an idea of what it was like to be human in Gloucester at different times including the present.

We actively seek stories of people who are not often represented in our history, especially Indigenous people, free and enslaved Africans and their descendants, and recent immigrants. All stories are important to capture the full legacy of being human on this piece of land.

# A CHANGING COMMUNITY

In following pages, we share the census data collected in 2020 as well as the enrollment data from 2021-2022 for the Gloucester Public School District and for Gloucester High School specifically.

As the numbers demonstrate, Gloucester is continuing to become a more diverse city. The current school-age generation is 12.1% more diverse than the general population and the numbers are climbing with every year. This percentage is also impacted by the identity of students who choose an educational path other than public education.

Although census numbers can be problematic and can't capture the fully and complex identities of the people who live here, these numbers can help us understand part of why it is vital to pursue equitable history-telling that represents all those who have lived, live here, and will live here in generations to come.

# GLOUCESTER CENSUS DATA 2020

PEOPLE	
<b>Population</b>	
<b>Population Estimates, July 1 2021, (V2021)</b>	<b>29,952</b>
Population estimates base, April 1, 2020, (V2021)	29,726
Population, percent change - April 1, 2020 (estimates base) to July 1, 2021, (V2021)	0.8%
Population, Census, April 1, 2020	29,729
Population, Census, April 1, 2010	28,789
<b>Age and Sex</b>	
Persons under 5 years, percent	5.6%
Persons under 18 years, percent	16.3%
Persons 65 years and over, percent	24.1%
Female persons, percent	50.4%
<b>Race and Hispanic Origin</b>	
White alone, percent	93.1%
Black or African American alone, percent (a)	2.2%
American Indian and Alaska Native alone, percent (a)	0.1%
Asian alone, percent (a)	1.9%
Native Hawaiian and Other Pacific Islander alone, percent (a)	0.0%
Two or More Races, percent	1.9%
Hispanic or Latino, percent (b)	2.9%
White alone, not Hispanic or Latino, percent	91.4%
<b>Population Characteristics</b>	
Veterans, 2016-2020	1,439
Foreign born persons, percent, 2016-2020	8.4%

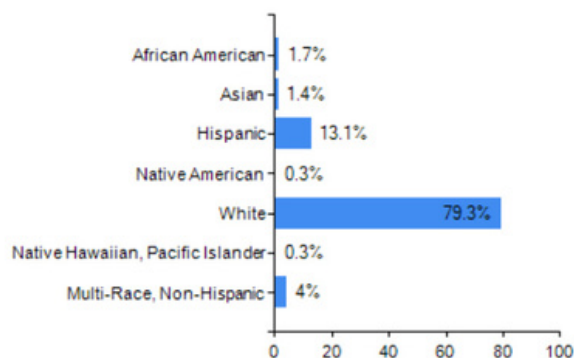
<https://www.census.gov/quickfacts/fact/table/gloucestercitymassachusetts/PST045221>

# GLOUCESTER SCHOOL DISTRICT ENROLLMENT DATA 2021-2022

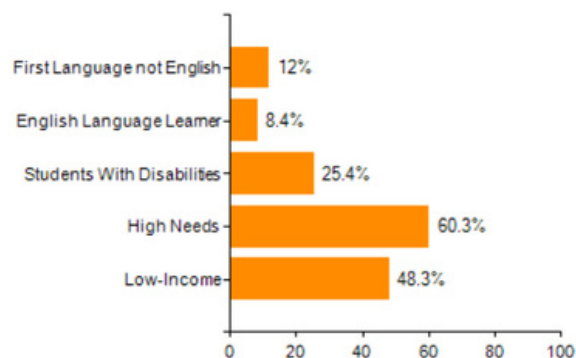
## 2021-22 Enrollment

District Type	Number of Schools	Enrollment	Grades Served
Public	8	2,833	PK - 12

### Student Race and Ethnicity



### Selected Populations



<https://profiles.doe.mass.edu/general/general.aspx?topNavID=1&leftNavId=100&orgcode=01070000&orgtypecode=5>

# GLOUCESTER HIGH SCHOOL ENROLLMENT DATA 2021-2022

Enrollment by Race/Ethnicity (2021-22)			
Race	% of School	% of District	% of State
African American	1.4	1.7	9.3
Asian	1.3	1.4	7.2
Hispanic	11.8	13.1	23.1
Native American	0.5	0.3	0.2
White	81.1	79.3	55.7
Native Hawaiian, Pacific Islander	0.5	0.3	0.1
Multi-Race, Non-Hispanic	3.4	4.0	4.3

Enrollment by Gender (2021-22)			
	School	District	State
Female	372	1,369	442,763
Male	451	1,457	467,772
Non-Binary	7	7	994
Total	830	2,833	911,529

<https://profiles.doe.mass.edu/profiles/student.aspx?orgcode=01070505&orgtypecode=6&dropDownOrgCode=1>

# NEXT STEPS FOR THE DIVERSITY & EQUITY COMMITTEE

The Diversity & Equity Committee is circulating this framework for community comments and review and will continue to maintain updated versions.

In May 2022, the Committee hosted our first **Why Language Matters** event with Gloucester Conversations at MAGMA (Movement Arts, Gloucester, MA) to share this framework and have community discussions around its content. We hope to offer more of these events in 2023 and welcome organizations interested in hosting a community conversation to reach out.

This framework is being shared publicly by the Gloucester 400+ Steering Committee, posted on the Gloucester 400+ website, and sent to anyone coordinating an event to mark the anniversary.

Looking ahead, we are working on collaborative public art projects to help highlight the important histories, both those listed in this framework and beyond. We are also actively work to solicit, research, and write missing stories for the 400 Stories Project to ensure equitable representation.

# GET IN TOUCH

If you have feedback for this framework, ideas for the committee, or are interested in joining or supporting this work please reach out directly to the Diversity & Equity Committee at [Gloucester400PlusDEIA@gmail.com](mailto:Gloucester400PlusDEIA@gmail.com)

## **Current Committee Members**

Miranda Aisling, chair

Ana Alakija

Toni Borge

Nicole Dahlmer

Hannah Krieger

Tess McColgan

Laura Richane

Rev. Janet Parsons

Sarah Slifer Swift

Julie Travers

Terry Weber

# FULL RESOURCE LIST

If you would like to understand why changes in language are important, learn more about Black and Indigenous experience, and/or further your understanding of how to be a better ally, we invite you to check out these additional resources.

Any resource with a \* can be found in the community, either at the Sawyer Free Library, Dogtown Books, The Bookstore of Gloucester, Cape Ann Museum, or the Gloucester Writers Center.

## TO LISTEN

- All My Relations podcast (Highlight on ‘Lies Your Teacher Taught You’, ‘ThanksTaking or ThanksGiving?’) By Adrienne Keene & Matika Wilbur
- On Being with Krista Tippett: Towards a Framework for Repair – with Robin DiAngelo and Resmaa Menakem (Episode 983)
- On Being with Krista Tippett: The Freedom of Real Apologies – with Layli Long Soldier (Episode 949)
- Fresh Air: Forgotten History: How The New England Colonists Embraced The Slave Trade (with Terry Gross and Wendy Warren)
- Code Switch Podcast: Is It Time To Say R.I.P. To 'POC'?
- Code Switch Podcast: Skeletons in the Closet (Episode 307).



## TO WATCH

- Taste the Nation With Padma Lakshmi: Truth and the Turkey Tale (Holiday Season, Episode 2) - On view via Hulu
- Gather: The Fight to Revitalize Our Native Foodways - On view via Netflix
- 13th - On view on Netflix

## DEEPER DIVE

- The 1619 Project: A New Origin Story by Nikole Hannah-Jones\*
- Four Hundred Souls: A Community History of African America by Ibram X Kendi, Keisha N Blain, et al\*
- We Were Eight Years in Power by Ta-Nehisi Coates\*
- As We Have Always Done: Indigenous Freedom Through Radical Resistance by Leanne Betasamosake Simpson\*
- The Gatherings: Reimagining Indigenous-Settler Relations by Shirley Hager and Mawopiyane\*
- The Common Pot (Indigenous Americas) by Lisa Brooks\*
- Read This to Get Smarter: About Race, Class, Gender, Disability, & More by Blair Imani\*